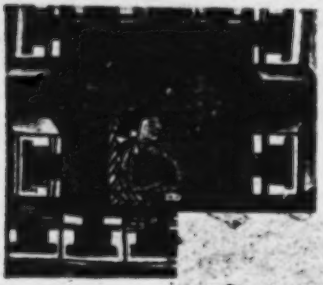
1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

531



Rich Man

[482]

PLATES 34-35

AZTEC SOCIETY AND COSTUME FROM

During the mid-sixteenth century the Spanish friar Bernardino de Sahagún made a famous study of the Aztecs, *Historia General de Nueva España*, which was not published until 1829. He had the Indians prepare copious illustrations to clarify his text, but they did not reach public circulation until 1905. The selections here show, besides the social division

Poor Man

Beggar Man

[735]

Goldsmith

Thief

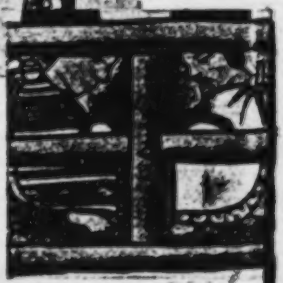
[326]

[685]

Feather Worker

[286]

[701
411
714]



Warriors

[p. 112(B)]

X 796 The eighth month they called Uei tecuilhuitl. On
[805] the first day of this month they observed a feast to
776 the goddess named Xilonen (goddess of the tender
maize). On this feast they gave food to all the poor
men and women—old men, old women, boys, girls—
● [735] in honor of the goddess. They slew a woman, on the
tenth day of this month, arrayed in the ornaments
with which they represented the same goddess.

Al octauo mes llamauã Vei tecujlhujtl: En el primero dia deste mes, haziã fiesta a la diosa llamada Xilonen (diosa de los xilotes) en esta fiesta dauã de comer a todos los pobres hombres y mugeres, viejos y viejas, niños y niñas, a honrra desta diosa: matauã a vna muger a diez dias deste mes, compuesta cõ los ornamẽtos con que pintauã a la misma diosa.

Chapter 8
Uei tecuilhuitl

Cap. 8.
Vei tecujlhujtl

X 796 For eight uninterrupted days before the feast, they
735 fed men and women, young and old. Then, very
early in the morning they gave them to drink a kind
262 of gruel which they call *chienpinolli*. Each one drank
as much as he wished. And at noon they placed all
in order, seated in their rows, and they gave them
tamales. He who gave them [out], gave each one as
many as he could hold in one hand. And if one of
them exceeded the bounds of custom so much as to
take [*tamales*] twice, they mishandled him and took
from him those which he had, and he went with
nothing. This [feasting] the lords brought about in
order to give comfort to the poor; for at this time,
ordinarily, there is a want of the necessities of life.

X 796 All these eight days they danced and moved in
536 rhythm, men and women together performing the
ceremonious movement, all heavily adorned with
[302] rich vestments and jewels. The women wore their
hair unbound; they went with hair down, dancing
and singing with the men. This dance began at sun-
down, and they continued in it until nine o'clock.
[373] They carried many lights (like great torches) of resin-
ous wood, and there were many braziers or bonfires
which burned in the same courtyard in which they
danced. In this dance or solemn movement they went
with hands joined [to those of other dancers], or
embraced—the arm of one grasping the body of
another as in an embrace, and the other likewise
[holding still] another, men and women [alike].

1: Marginal notation: *Xonti quaḷiz* XB or *conj.*
3: Marginal notation: *Pij pajar or Mart.*

1 *e* KL Vei tecujlhujtl *e* 22[1]
2 *f* Dauan de comer a hombres y mu- *f* 23
3 *g* geres chicos y grãdes ocho dias con- *g* 24
4 *A* tinos, antes de la fiesta luego muy de *A* 25
5 *b* mañana dauãles a beuer vna manera *b* 26
6 *c* de maçamorra que llamã chienpinolli: *c* 27
7 *d* cada vno bueja quãto queria: y al *d* 28
8 *e* medio dia ponjãlos todos por orden *e* 29
9 *f* en sus rencleras sentados, y dauanlos *f* 30
10 *g* tamales: el que los daua, daua a cada *g* 1[1]
11 A vno quãtos podia abarcar con vna *A* 2
12 *b* mano: y si alguno se desmãdaua a *b* 3
13 *c* tomar dos vezes maltrataualle, y to- *c* 4
14 *d* mauanle los que tenja, y yvase sin *d* 5
15 *e* nada. Esto hazian los señores por con- *e* 6
16 *f* solar a los pobres: porque en este *f* 7
17 *g* tiempo ordinariamente ay falta de *g* 8
18 *A* mãtenjmjentos. *A* 9
19 *b* Todos estos ocho dias baylauan, y *b* 10
20 *c* dançauã: haziendo areyto hombres y *c* 11[2]
mugeres todos juntos todos muy ataujados con ricas vestiduras y joyas: las mugeres trayan los cabellos sueltos, andauan en cabello baylando y cantando cõ los hombres començaua este areyto en ponjendose el sol, y perseueravan en el, hasta ora de las nueue: trayã muchas lumbreras (como grãdes hachas) de tea, y aujan muchos braseros o hogueras, que ardian en el mismo patio dõde baylauan. En este bayle o areyto andauã trauados de las manos, o abraçados, el braço del vno asido del cuerpo como abraçado, y el otro asimjsmo del otro hombres y mugeres.

2. Marginal notation: *Salian los diez conj.*

The Eighth Chapter telleth how they held in dread hunger and famine when One Rabbit ruled the year count, and what they first did when the year count of One Rabbit had not yet begun.

And [even] when [the year] One Rabbit had not yet set in, first provision was made; our food was hidden away, stored, saved up, and placed in bins. Nothing was thrown away; all then was saved—wild seeds not commonly eaten; musty maize; corn silk; corn tassels; pulp scraped from maguey tappings, tuna cactus flowers; cooked maguey leaves; heated maguey sap.

Everything was taken into account: [with] amaranth, even the weeds[10] were threshed; [as for] the beans, likewise were stored and put away unripened ones and the dried, withered ends of the green beans. And when they had used all, they satisfied and quickened themselves [with] bird seed, bitter amaranth or bright red amaranth, and *yacacolli* maize.[11]

This was the time when they bought people;[12] they purchased men for themselves. The merchants were those who had plenty, who prospered; the greedy, the well-fed man, the covetous, the niggardly, the miser, who controlled wealth and family, guardians, the mean, the stingy, the selfish. In the homes of [such men] they crowded, going into bondage, entering house after house—the orphan, the poor, the indigent, the needy, the pauper, the beggar, who were starved and famished; who just as they went to sleep, just so awoke; who found nothing and got nowhere; who in no place found their rest, relief or remedy. At this time one sold oneself. One ate oneself; one swallowed oneself. Or else one sold and delivered into bondage his beloved son, his dear child.

Inic chicuey capitulo, itechpa tlatoa: inic quimacacia apiztli, in maiana[l]iztli, in icoac tlauicaia, in xiuhtlapoalli in ce tochtli: yoan in tlein achtopa quichioaia, in aiamo vmpeoa xiuhtlapoalli, ce toch[t]li.

Auh in icoac, aiamo moquetza ce tochtli: achtopa nenemachtiloia, netlatlatililo, netetzontilo, netacatilo, mocuezcomatema in tonacaiotl: soc tle motlaça, muchicoac netlatililo in polocatl, in popoiotl, in xilotzotli, in miiaoatl, in metzolli, in nochzochitl, in mescalli, in necutlaxoconilli.

Auh inic muchi temachiloia, in oauhtii çan yoã mocononoa in ipolocaio: in etl çan yoan motlatiaia, mocalaquiaia in iazaoacaio, yoan in jexococoloio in opatzaoac. Auh icoac, muchi tlaiecoa, tlaxcotlaça tlahiiiocuitia in petzicatl, in chichic oauhtli, anoço teuoauhtli, iacacolli:

ie icoac tecoã, motlacacouia, in vnca quicoani, in mocuiltonoa, in motlacamati, in tlãtlametl, tlaimotiani, atle quixcaoa, tlaixtamachiuhqui, tlaçaloani, tlapachoani, tlamalhuiani, teuic, tzotzoca, motzol: ichan maxquia, mihitoa, mocacalaquia in icnotlxcatl, in motolinja, in quiciaui, in quihiiouia: in aoneeoti-nemi, in aonmacitinemi, in apizmicqui, in teuciuhque: in iuhqui cochi, in iuhqui meoa, in aualnecini, in aoccan vitz, in aoccan quitta ihiiocuiia, iceuhca, ipatica: ie vncan in monamaca, in moqua, in motolia: anoço quinamaca, quimonamaquilia in ipiltzin, in iconetzin:

805
262

805
567
565
735

12. *In tomãtli çan yuã in ipehoaia:* cf. Bernardino de Sahagún: *Historia general de las cosas de Nueva España* (México: Editorial Pedro Robredo, 1938), II, p. 268: "*Tomãtli polocuya, es la semilla de los ensalzar ala limpias, con todas sus inmundicias.*" Jones, *op. cit.*, p. 69, has "*Ajhaun tan mapar monã der Barrendile ma.*"

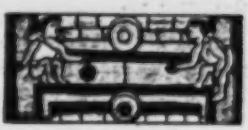
13. Some of these terms are identified in Anderson and Dibble, *op. cit.*, p. 63. *Yacacolli* is described in Bernardino de Sahagún: *Historia de las cosas de la Nueva-España* (D. Josephmart and Bibl Simões, eds.; Paris: G. Masson, Editeur, 1880), p. 118, n. 2, as "*espèce de maïs.*" See also the Robredo edition, Vol. I, p. 170.

14. The translation of this passage differs in some details from that of Jones (*op. cit.*, pp. 68-71), *q. v.*

Quiuicaui appears in the *Real Palacio MS* as *quiquaui*. The term could be translated, "those who are people." Cf. *in mexqua* (see *mexcatl*), toward the end of the paragraph.

532
[687]
[625]

[689]
[526]



[533
534]
[735]

[482]

—*After Paso y Troncoso*

o 86. Punishment of an erring official (Chapter 17). 87. Punishment of a careless musician (Chapter 17). 88-90. Keeping watch in the city against enemies (Chapter 17). 91. The game *tlachtli* (Chapter 17). 92. Gifts of the ruler to the poor (Chapter 17).

[p. 36(M)]

1/1 [This caption is in error. - Analyst]

[p. 36(L) is blank]